

of his mind, not by performing of rites, but, 'By Doing The Right' and to so evolve from the noble mind 'Vohu-Mano' to the supreme mind 'Vahisam-Mano'. This is the spirit of Zoroastrianism. All else is vulgarity, trifling and interfering with justice of God.

I may say that most of my observations and contentions are based on "The Ethical conceptions of the Gatha" which corroborate my reading of "Glimpses of World Religions", "The Dharma of Humanity", "A Catechism On The Teachings Of Holy Zoroaster", "The Religion Of Zoroastrianism", "Mystery of Life, Death And Beyond", "A Model Of A Tower of Silence", "Changes In Last Hundred Years In Our Religious Customs", "Gathas", "New Light On Holy Gathas of Holy Zoroaster", "Dawn and Twilight" and Dastoorji Dav's own meaning of Gathas in his "Rahnuma-e-Din" and his very recent publication "Zoroastrianism and His Teachings".

9-7-1988

D. C.

(If vibration, and begging and petitioning by prayers, and performing of rites, ceremonies and offerings, would achieve results, all the yagnas, nashas, namas, and festivals by pujarias, priests, mullahs, and our masters for rent, will not have been so long in vain.)



PARSIS, OUR PROPHET, AND OUR PRIESTS

—: 5 :—

Our priests to whom we look for religious guidance steeped in the darkness of ignorance of religion they have led to serious abuses of our true religious rationals.

It is therefore necessary to purge and rid our religion of its prevailing aberrations and impurities, and it is necessary to expose the hollowness of the pretentious religious practices, for which purpose this publication is brought out and is distributed by me free of charge. No attempt is made to chide anybody. It is to guide the ill-taught priests and the ill-advised community into the truth of our religion.

Religion is wisdom; and not witchcraft. Religion is righteousness.

BL

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c. 1

ROBERTS

Heve that a sensible worldly person knows out religion than the priests who from the of the temples issue instructions.

— DARA CAMA —



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by

Willard G. Oxtoby



1. Somehow man takes too much for granted and when some people hear that religion demands faith, they at once imagine that there is question of blind belief. According to our Prophet, man being a rational creature he should proceed rationally in what he is to know, and do, and not be a prey to the crafty priests and pseudo teachers (See Gatha Ha 30 and 45). Blind belief and faith are as far away as prostitution is from true love.

2. While our Prophet teaches us "TO LIVE TO ACT RIGHT" our priests teach us "To live by rites" (puja-path). And while according to our Prophet the first and the noblest form of worship is "LOVE FOR FELLOW HUMAN BEINGS", our priests teach us to live in apartheid of them, and our priests live in apartheid of us all to so wear a sanctimonious appearance and thus strangulate the fundamentals of Zoroastrianism.

3. And to what an extent we allow ourselves to be carried away by the priests in the name of our religion, of which they know so little, and which they practice so badly, can be seen from their prescribing and performing of the numerous rites, ceremonies, and offerings, which all are termed as unholy priestcraft by our Prophet (See Gatha Ha 30-11 and 45).

4. And our Prophet has described these practising priests as "TRICKSTERS AND DRONERS OF WORDS FOR PAY" (See Gatha Ha 32-14, 32-11, 32-12, 45, 48 and 49).

Our present day priests do not seem to have any knowledge and experience of GOD. Our Priests are pregnant with Paganism, and what they produce, is perversion.

5. Only between men and men is there a constant giving and taking; between GOD and men, there is a perpetual giving by GOD and receiving by men. And it is sheer snobbery on the part of men to offer anything to GOD and Angels. Yet, many cherish the fond hope that by offerings through priests they can promote various causes and achieve many objectives including progress towards paradise for their dead. And during such ceremonies, considerable foodstuffs are offered and precious incenses are burnt so that GOD and Angels be pleased, the Devil be satisfied, and the dead be appeased. This is only because where religion is concerned, a man does not think, but he amasses a mass mind which, unfortunately, is constantly kept aggravated by the priests for their pittance.

And no less a person than our Dastoorji Dabu in his recent publication "Zoroaster and his Teachings" tries to justify the rituals and ceremonies including the ritual of primitive offerings and also the primitive mantric (magical) chants and he finds place for the priests in all these as "Agents under instructions" to invoke angels for the donor of such ceremonies. It is sheer blasphemy. If we are Zoroastrians, then let us only believe in Zoroaster. According to Zoroaster, rituals, ceremonies, and offerings, are considered mere priestcraft. According to our Prophet there is no need for any agents and professional mediators between man

and his GOD (See Gatha 33-14). And our Dr. Dastoorji Framroze Bode well observed in his recent talk to the Parsis in London on Jamshedji Nowroze, when he said "Our religion is not based on sin-guilt and vicarious salvation (meaning to appoint agents to invoke God), or dogmas, miracles, superstitions and stupid notions of hell and heaven and fear of the devil and demons. And that, only evil doer and his accomplices are evil". Anybody who may think in the above evil terms, speaks of them, and gives it a recognition by indulging in ceremonies connected with any of them, cannot be a Zoroastrian. He is the "Durvan", the evil doer, according to Zoroaster (See Gatha 49-11, 51-12). No evil can fit into Zoroastrianism, the keynote of which is "Good Thoughts, Good Words and Good Deeds".

To many a people the lamp posts of the streets have outshone the stars of Heaven; and the din and roar of the priests in white, their signs, their gestures, and their movements during the ceremonies have captured their attention and have filled them with awe, little knowing that it is an impious fraud in the name of piety being perpetrated by the priests.

(It is an argument coming forth from many fanatics living by rites that some parts of the Gathas are missing, and there could be many more things in it. Assuming it were so, I do not understand how they expect anything contrary to what is stated by the Prophet in the Gatha part available! It is simple blind fanaticism).

6. Our Prophet saw the falsity of the belief of men in magic and miracles and he aspired to form a religion without dogmas, and he desired to do away with offerings and sacraments (See Gatha Ha 49-1).

But somehow in company of our priests we are saturated with rites and ceremonies to the detriment of the moral aspects of our religion.

We may not much blame persons like our Dastoorji Dabu who try and attach sanctity to unholy rituals by calling them "Holy", as Dastoorji Saheb has grown up in the midst of rituals and among the practising priests, and no wonder, he has adopted such thinking and theories in support of his own conclusions. But may I ask Dastoorji Saheb that since we denounce the idea as immoral-vehem vantar for a Parsi to perform the ritual of the offering of a Chhadar through the mujavar on a Muslim Tomb, or the ritual of offering of fruits and flowers through the Pujaris before a Hindu stone God, then, by what other standards does he want to add sanctity to the ritual of offerings of fruits, flowers, flesh, and wines, by the Dastoor for a donor before fire?

I may say that in Zoroaster's unadulterated religion there is no place for worship before anything, or of anything, or of anybody, not even of GOD. Bandagi "Works and Deeds" (Kinasni, in which Manasni and Gavasni are spontaneously present) with reverence to GOD, is the theme; a religion based on morality. And there is no morality involved in all the signs, gestures and movements of the priests in the

course of the performance of the rituals, except to make a sucker out of the gullible, ignorant and selfish donor, (See Gatha 29-4, 32-12, 48-10).

We are also not required to bow to fire, nor is it holy as such. Our religion is based on morals of "Humanity", equality through an equanimous mind (See Gatha 53-4). And therefore fire is given an exalted place as it assimilates unto it both sheet and rag without any discrimination, a symbol of equality. And accordingly we are expected not to make discriminations between us and fellow human beings at any time any where.

And let us take the advice of our Prophet to not think by other peoples' mind and to not seek salvation through others' hands (See Gatha 30-2, 31-17).

7. And if only we think by thoughts rather than by our ears and eyes, we will know, that to invoke GOD and his angels by offerings and ceremonials, is false and illusory. Only good action is the final prayer (See Gatha Ha 51).

Achieving anything or purifying anything by recitation and ignorant babbling (vibrations) of any stanzas, is a myth. And prayer — begging and petitioning—is no adoration of GOD. The keynote of "Ahunavarso" is "Works and Deeds". Only goodness is godliness. And the good can be gained only when the false is given up. Mathravani of our scripture is just the language of Persia of the time. There is nothing magical or mystical about it.

Since childhood our children are taught to babble prayers, as if the mere babbling of it were pious and sacred, and they naturally grow to admire the priests doing it also. And the priests are their heroes for it.

And in our hero-worship of the priests, we have lost respect for ourselves, and we have also lost respect for justice of God. Otherwise, unless we believe God to be a fraud, we need have no mediators and no ceremonies, and so much fuss and ado over the dead. If anything, we are that way, unnecessarily frightening the dead about their journey ahead in the unknown. Let me tell you that the ultra-physical, spiritual and astral, are not anti-matters to physical and they all are at all times in relation to one another in the process of God-to-Man and Man-to-God.

8. Our Prophet gave us a religion "within bounds of pure reason" to exterminate the belief of the people in the then prevailing superstitions. It is only in the later times that old time superstitions and practices again crept over the pure teachings of the Prophet. And in later stages the priests have conveniently accepted them as fundamentals of religion. And we often read in community papers such un-Zoroastrian things as "Dastoor so and so, very ably conducted such and such Kriya Kam; Pious Nirang-Din Kriya will be performed at such and such Atash Behram; the meaning and efficacy of Zoroastrian Kriya-Kam will be explained by such and such, the budding young Dastoor very ably assisted the elders in conducting such and such pavitra ceremony". But never do we hear that any Dastoor ably performed any pious act

of humanity, except of course, to very ably keep away from fellow human beings in the name of Zoroastrianism when Zoroaster called all other men only as brother-men, and who all, irrespective of their caste and creed were welcome in his Church to utter the common chant of brotherhood from there.

9. The most depressing feature of our religion of today is the extent to which we traditionally allow our ignorant ill-taught priests to dominate our religious ways of thinking. And this is much more apparent in the abrupt and unfriendly attitude we must display towards the members of the sister communities who come to pay homage to our dead, as if we are engaged at the time, in some voodoo-witchcraft to be conducted in its utter secrecy.

Our priests only to make impressions of adding sanctity to the unsanctified ceremonies that they perform, and to wear sanctimonious appearances for themselves, have adopted this patently un-Zoroastrian unfriendly and un-GODLY way of keeping aloof and keeping us away from others on such occasions.

Leave aside bringing any glory to the community and to our religion, our Dastoorji Dabu knowingly and deliberately, just to keep the Community under bondage through ceremonies, and the so-called Paki-Parhejgi, in Jam-e-Jamshed of 1-5-1966 says that "We should not invite fellow human beings of other communities even in our Navjots and Weddings, as their presence diminish the efficacy of the ceremonies and our Paki-Parhejgi is endangered". This is deliberate

mis-guidance on Dastoorji's part, as in his book "Zarathushtra and his teachings" he himself observes, that according to our religion:—

1. Religion should be a living force in our life.
2. Religion should be like a perfume spreading sweet influence through each word, thought, and deed.
3. We should radiate goodness every moment of our life.
4. A Behdin is a distinguished Zoroastrian "One of good faith" which inspires him to be benevolent and beneficent.
5. We grow by giving and not by acquisitive greed.
6. We should willingly share our gifts* with others.
7. If you wish to be happy, make others happy.
8. Learning* should be considered as wealth, and should be shared equitably amongst all who need the same. A selfish man shuts himself off from God's grace.
9. A Mazdiani must be tolerant and liberal in his dealings with others. He should be alert and seize all opportunities of promoting his community's welfare.

* According to Zoroaster, the best gift is the gift of religion.

* Learning, means religion.

10. The message preached by Zoroaster was meant to be a world-religion, as it embraces immutable divine laws applicable to humanity.
11. We cannot restrict our faith to a fixed time and place.
12. We have rejected all speculative dogmas which are not good for the world at large.
13. The catholicity of our religion is calculated to promote universal amity and brotherhood.
14. It is our duty to foster goodwill and harmony amongst men; and never to give way to hatred or irrational prejudices. All are to live as brothers, as ordained by God. The caste, sex, colour and creed need not be an obstacle in our fraternal relationship. They are only outer forms, while the divine part within the apparent body, is the real man. Humanity (Compassion) must distinguish us from ravenous beasts. "Nature red in tooth and claw" may be a prevailing rule of life in the jungle! "Hatred ceaseth with love". "The art of living together can be learnt from ants and bees".
15. In order to preserve the good name and fame of the Parsis, we should be strict in our code of morality, lest our individual lapses injure the reputation of the community and its religion.

God is life; and life is God. Isolation is idiocy; and seclusion is sacrilege.

Man essentially, is a Social being, associated with and dependent on others; and in his religion there have to be rituals which may bear social traces to express goodwill to human society, like the rituals of Weddings, Jashans, Gambhars and such other rejoicings at Society levels, but not the unsocial offending rituals as at the Tower of Silence creating ill-will in the name of God. Let us live well with Society and we will have recognised GOD. Man belongs to Society, and Society belongs to God. Let us not isolate ourselves from Society even for a while, as, for that long, we are away from GOD. If anything, let us isolate ourselves from the priests and their temples until both the priests and temples are reformed. Incivility is not a Vice of the Soul, but the effect of several Vices; of Vanity, Ignorance of Duty, Stupidity, Distraction and Contempt of others.

We Parsis are supposed to be progressive and let us not continue to be mis-guided and mis-directed by our priests and let us introduce better and proper atmosphere and atleast treat all our friends and the friends of the dead in a friendly way without any un-Zoroastrian discriminations at any time, anywhere. Religion demands it. The ceremony of life is society.

Our community elders may better accept in principle the soundness of such proposals and not look askance.

And above everything else, let us remove the class distinction between Beh-dins and the Athornans, as after all, we are brothers having migrated together from Paras in Persia. This will make us less class conscious and teach us to so live at broader level of society which was our Prophet's aim and ambition.

10. Our Prophet used the terms Durvan, Deva and Druj meaning Atheists, Heathens, and Crafty, for the priests who put the fear of the Devil and demons in men and induced them into ceremonies to scare these away. (See Gatha Ha 29-4, 30-5, 32-12, 48, and 49). Yet our Dastoorji Dabu, with impunity, talks of demons and the ceremonies to keep them away (witchcraft) in the name of our religion and the Editor of Jam-e-Jamshed goes to lend support to such blasphemy as will be seen hereafter from Dastoorji's letter published in Jam-e-Jamshed of 25-12-1965 and the Editor's footnote to my rejoinder published in Jam-e-Jamshed of 8-1-1966.

According to Dastoorji Dabu, however, the meaning of Hormuzd Yasna 25, is "GOD is the Creator of all the Archangels and that the world is administered by GOD through HIS Wisdom". May I respectfully ask Dastoorji Sahab, as to why then does he doubt the wise administration of GOD and make us afraid of being intercepted by demons in death or at any time?

On our journey down to earth we do not encounter the Devil. Why then should we engage the priests to invoke angels to clear our way on our return journey? And need we remind the angels of their duty, cajoling and pampering them through the priests by offerings?

And I simply cannot comprehend how GOD (Ahura-Mazda) in the first place is imagined to have made the Devil and demons, alongside men, only to pester men. Good GOD is no good, if such are His ways.

According to our Prophet, GOD is at the back of everything and HE is beyond everything (See Gatha Ha 39). And we may not be afraid of any Devil or demons in between, and in and around the dokhtas, or anywhere.

Devil is only a character created by men, like Santa Claus, one to discipline the children and the other to delight them.

There is actually no long-tailed, big mouthed Devil.

"THOU SHALT" is GOD", "Thou Shalt Not" is the Devil.

To think and to listen about anything wicked is already the beginning of wickedness.

11. Zoroaster did not arrogate unto himself the attributes of GOD to liberate men, as do our priests. He only teaches us how to liberate ourselves.

Our Prophet thought it beyond him to help the dead and he has decried vicarious-salvation. Yet, the ceremonies to liberate the dead (Geh sarna ni kriya) and for deliverance of them (chharam ni kriya) are

prescribed and performed by the priests to enable our dead to safely cross the "Chinvad pool", as if it were a bridge like the French Bridge or Kennedy Bridge, and where the Devil and his demons unless tackled by the priests through the dog, will display "No entry" and "Admission Reserved" boards, and angels will be unconcerned. And umpteen other ceremonies like Dasnu, Masdo, Barnai, Chhamsi, Varsi and the Muktd ceremony to keep us busy mourning year after year after year are being conducted by our priests in our temples, and for which purpose our temples are mainly used.

The disposal of the dead is more of a necessity for the living. No particular form of disposal is the way to God. A clean decent disposal is about all.

[A good Jew friend of mine informs me that we, Parsis, however, are atleast lucky that we jump from Chamsi straight to Varsi, whilst the poor Jews have to pay the toll in Agyarnaai (Eleventh month) also.]

It looks, the maxim "you can fool somebody some of the time but not everybody for all times" does not seem to apply to the priests.

And the pity of it is that man seeks to liberate himself through such priests who actually take him away from GOD.

Let it be known that Zoroaster has used the word "Chinvad Pool" for the span of our life which we, according to him, can successfully cover through "RIGHTEOUSNESS" and possibly save a re-birth.

12. Dastoorji Dabu in his recent book "Zoroaster and his Teachings", observes that:—

1. Man's real merit lies in his honest dealings;
2. Work is worship
3. Life is exclusively meant for service; anybody who lives without rendering service (service means work) should be ashamed of himself;
4. Begging and petitioning by prayer is not right;
5. Absolute integrity in one's behaviour;
6. GOD is just and His Empire is based on equity and justice.

And Dastoorji Sahab further observes, that GOD's unchanging laws, are:—

- * As you sow, so shall you reap,
- * You get only what you deserve,
- * Evil plight to the evil person; Bliss to the Righteous,

and

- * Pure dealings and upright conduct "Asha" is the only route to GOD, and other *so-called* "SHORT CUTS", are dangerous.

All the above observations by Dastoorji, more than anything else, bear out the one fact of Zoroastrianism, that our works and deeds done by ones own self is our Religion, and is ones salvation, and that, the so-called short-cuts by ceremonies and offerings through priests (or in any other form), to Dastoorji's own knowledge could only be 'FALSE', leave aside invoking Angels, and satisfying the dead, that way.

While the very idea and form of practising of rites and offerings is abhorred by our Prophet, our Dastoorji Dabu seeks to sanctify such rites by merely shifting animal sacrifice from the altar to the bazar, keeping cut and cooked flesh in the itinerary of the ceremony, all the same.

13. The above should convince anybody as to what utter fools the priests knowingly make of us.

14. Our whole present religious structure is faulty. We may not, however, fix the sins of it on the Dastoor and the Athornans, since at the Athornan Madressas, the pupils, instead of being taught true moral values of the Gatha Part of our religion, are given religious education of the Avesta with emphasis on the rituals and the outward forms of it's religion so that the pupils may become proficient practitioners of rites and ceremonies. And in such atmosphere our priests quite naturally learn to neglect and forget the ethical concepts of religion and their real duties to the community, much less to humanity.

And also, it has become an hereditary profession for the priests and vested interests naturally abound and persist.

The community, kept busy in worship (puja-path) for the selfish ends of the priests is losing much of its valuable time money and energy, achieving nothing, gaining nothing.

15. Our community Elders, the Trustees of the Parsi Panchayats, and the Trustees of the various Fire Temples, somehow see their duties done by providing facilities to our priests at the Tower of Silence and in the Fire Temples to perform rites and ceremonies, which, they may think are ordained by GOD, and our temples are so maintained only for the benefit of the one sect of our community, the Athornans. Away from them, the only benefit the community is supposed to get, beyond being out of pocket there, is at the far side of the 'Chinvad Pool'. We make no proper use of our temples.

Leaving aside the economical stress under which the community is groaning, the community is steadily losing faith in the tamasha of the exterior forms of worship, and unless the Athornans, by their conduct, character, and capacity, become fit to take their rightful place in the welfare of the social structure of the community and enhance the happiness of the people, leaving the dead alone, their future is dismal.

The meaning attached to life by Zoroaster is endeavour to attain Perfection (Haurvatat), not by

rites, ceremonies, worship and offerings or by any such outward observances, and least in any vicarious-way, but by goodness alone, (See Gatha 33 and 51).

The young Athornans in their impressionable years may better be taught the moral codes of our religion, in particular, their duties to the community and towards human beings, so that they may acquire a place of dignity through utility in the set up.

16. It will be in the fitness of things if we Parsis make use of some of our temples or part of all of them also as Udyog-Mandirs and for social, cultural and educational uplift of the community from there which all, are out of reach for many in these days of stress. There are 46 fire temples in Bombay.

Hundreds of our community members can be lifted back to life who are rotting for want of opportunities to fit into the sudden change of the pattern of life as of today. And such a temple, wherefrom life is salvaged and sustained, will be the real edifice of beauty, dignity, and utility. In the reorientation of the temples, Athornans also will wear dignity though utility, and for the donors of the temples, if they need and must be satisfied, this will be the only and the best way. The Trustees of the fire temples will be the living image of benevolence and the community Elders, the Athornans and all those who may join in bringing about the results will feel amply compensated.

17. The greatest problem which may confront anybody like me, an unknown identity, who proposes

to show forth and shatter the existing sorry scheme of things, and seeks to remould it, is the indifference as it is of the community members and elders in the matter. 'It will die down in the normal course' is the popular verdict. Though everybody is affected, nobody is bothered. Let us all, with the blessings of the Athornans and along with them do something to make our religion and our religious assets a living force, to enhance our happiness and prosperity, rather than to let it be a spent force in the service of the dead who are dead.

The priests ought to know that after all they are members of the community and their progress depends on the prosperity of the people.

18. Herein below you will see the letter of Dastoorji Dabu as in the Jam-e-Jamshed of 25-12-1965 and my rejoinder to it dated 27-12-1965 appearing in Jam-e-Jamshed of 8-1-1966, and also my letter dated 15-11-1965 to Mr. Homi Banaji, the Trustee of the Parsi Panchayat, covering similar matters for you, the readers, to judge things in their entirety and to come to conclusions.

If you are convinced that the worn out religious dogmas should hold no water in the present age, you may put your individual mind to it and act to bring about community-wise reforms.

Further, if you are satisfied as to the case I have tried to make out, please sign and return the enclosed

form to put the matters before the Trustees of the Parsi Panchayat and the Trustees of the various Fire Temples, more effectively.

I may add that in response to my above cited letter to Mr. Banaji dated 15-11-1965, beyond letters of appreciation from one of the Trustees (not Mr. Banaji) and one of the Joint Secretaries of the Parsi Panchayat, no move has been made by the Elders in the matter.

So many community members have of course met me and have written to me to express appreciation and support and much can be done after I receive the forms signed by you readers, NOW.

We may, also, some time after, meet together to force the issues if need be and bring about results. The community members are the beneficiaries of all community trusts and assets, and their voice in its management and utility is vital.

19. Anybody is welcome to ask me any questions in the matter and seek elucidation and make suggestions.

I bear no grudge or any malice towards Athornans. I only want them not to perpetuate the wrong, and to wear a dignity for themselves through utility in a living religion for the living community.

(The Parsi Panchayat, Bombay, has no direct control over the management of our Temples. We have however to request the Trustees of the Panchayat to take up matters as contained in para 16 above with the Trustees of the various Fire Temples and also divert funds to the noble cause).

I offer Rs. 15,000/- for transforming a portion of any agiari into an Udyog-Mandir wherefrom to begin with the Athornan boys may learn some trade to make a living.

— DARA J. D. CAMA —

'Bacha Mansion',

Tardeo, Bombay-7.

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D. J. D. CAMA, Bacha Mansion, Tardeo, Bombay-7.

Date: 15-11-65.

Homi D. Banaji Esq.,

Trustee, Parsi Panchayat,

Bombay.

Sir,

I have read in Jam-e-Jamshed of the 16th October 1965 the gist of your talk on our religion and our socio-religious customs and our economical, cultural and social life, on the occasion of the 4th meeting of the P. N. Mehta lecture series, when your co-trustees Lady Cowasji Jehangir and Mr. Nadirsha also spoke.

Allow me to say, that more than anything else, we have to primarily decide whether we will continue to distort and degrade our religion to suit our prevailing customs, or, whether we will have customs in conformity with the dictates of our religion.

Actually, we Parsis have forgotten our simple religion of the Gatha - 'Righteousness' - and everything of the Gatha, having taken to un-Zoroastrian rituals and ceremonials of Avesta mixed up with Hindu rites which we gradually adopted and have brought into our way of life, to so drag down our religion from its highest dignity, to a subordinate position, that of low pursuits of rituals, Vehm-vantar as Lady Cowasji rightly cared to term it in her talk on the occasion.

And whether we satisfy such Vehm-vantar by ceremonials and occult performances through our Andhyarus or the Hindu Pujaries called Adhyarus, it is the same. We have dragged down our priests from being preachers (Athravans) to the low level of mere performers of un-Zoroastrian rituals, ceremonials, and occult performances. And we have little other use of our Agiaris also. We have so brought down our religion to spiritual bankruptcy.

And as you said on the occasion, if we Parsis must make a model of our social life, we ought to know that a community is better judged by its social concepts, rather than by its religious ideals. Unfortunately however, because of our misconception of our religion, and because of our unnecessary and undue possessive attachment for rituals and ceremonials, which we somehow consider sacred and pious, we have lost sight of our religious concepts of humanity, and in the name of our religion, we, in the course of socio-religious customs, practise social hatred through segregation and spartheid of the members of the sister communities whose good will is so vital in our social life, and for our survival.

It is high time for us to re-evaluate our socio-religious customs which go to mould our social life at broader level, and also, our encumbersome religious practices.

I am pleased to enclose a copy of my letter dated 10-10-65 addressed to one Mr. Paymaster which you

will find very timely, appropriate, and enlightening on the whole subject. I hope it will receive your valued consideration along with your co-trustees and others concerned.

Encl: 2*—Copy of my letter to Mr. Paymaster, and his article in 'Parsiana'.

Yours faithfully,

Sd/-

(Dara J. Cama)

*(The gist of these two are more or less condensed in my discussions above).

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